

buke. Brethren, a great moral duty devolves upon us respecting this great and crying sin. We see the evil, and have the remedy to administer. 'Cry aloud and spare not,' unitedly. The whole church of God unitarily should lift up her voice. Has she done it? No! Show us wherein we have been in an error, in what we have already done, and we will retract. Facts do speak and testify against the delinquencies of the church. Is not the church ready to bear her faithful testimony? We rejoice in this Convention, and from it anticipate great good. The time has passed when a church, and especially a christian minister, can no longer remain silent respecting this subject innocently. The world is waking up, and gazing at the system of American slavery with astonishment, and its fiery ordeal the system cannot long withstand. The testimony of the church would now tell effectually on the system of slavery, and decide its fate. Let her influence unitarily tell it in the right way. Let her members no longer cripple and neutralize each other's influence. The struggle is now a hard one. It must, from the nature of the combatants, be so. Liberty and Slavery are antagonists. They have approached each other and grappled, and the consequence is, the nation and church are convulsed thereby. The call now is for aid. Will you help in this great struggle for liberty and right? There is no neutrality in this warfare. This Convention (and I speak advisedly) is known throughout the land, and its influence will be felt in every nook and corner of it, for the slave, or against him.

This day has been looked to with intense interest by those who hold their fellow-men in chains. Then let the church so act, that it may be said of her, 'She hath done what she can.' The cries of the entreated comes up to us for our sympathy, and in an upbraided voice they ask us to do all that we can, in the spirit of our religion, to hasten the end of their days of wrong and outrage. If you feel as I do, you will confess your past remissness, and with feelings of sorrow for the past, now resolve to do all you can to let the oppressed go free.

The President, Rev. Noah Porter, D. D. communicated to the Convention a letter from Gov. William W. Ellsworth, addressed to John T. Norton, which was commended to the Convention. The letter was a vile production, and exhibited the unprincipled and pro-slavery heart of the writer. It is to be published in the Christian Freeman, and will, as the effusions of the heart of a Deacon and Superintendent of the Sabbath School in Rev. Joel Hawes' church, exhibit well northern pro-slavery in Church and State, under the head of 'Refuge of Oppression.'

Discussion of the 3d resolution resumed.

Rev. G. W. Perkins. To shew the character of the religious teachings of the South, I will relate an interview I had recently with a fugitive slave. He called on me, but manifested a very great anxiety to be on his way to Canada, and was very shy of me. Thinking I might obtain his confidence thereby, I told him that I was a minister, and he need not be afraid of me. At this declaration, he appeared still more shy, and appeared to distrust me the more. He said they had a plenty of ministers at the South, and they always preached from one text—'Servants, be obedient unto your masters.' And this without doubt is a true statement of the nature of the religious teachings to the slaves at the South.

The Chairman. Why should an effort be made to place the Bible into the hands of the slaves, when they cannot read them, and when their introduction would be met with so much determined opposition from the slaveholders?

Rev. L. Crocker. I dislike the term anti-slavery, as it is made to signify most every thing, and will, for a substitute the term emancipate.

Levi Yale. I am surprised to witness the affright manifested by some of the members of the Convention at the word anti-slavery. I think the term very significant, and hope the substitute will not be adopted.

Rev. J. Brewer, the great pacificator, seconded the amendment. I wish to do all I can, without compromising principle, to pacify those who exhibit so much skittishness about terms.

Rev. L. Crocker. I am not afraid to receive that term to be a bug-bear with very many well-disposed men. I think the amendment more important.

W. H. Burleigh. I like the term anti-slavery, on account of its peculiar signification. I shall be opposed to the amendment.

Rev. L. Crocker. We had a specimen of anti-slavery efforts a few weeks ago in Hartford, in the shape of a female lecturer in the streets; and thus we see how the term is appropriated.

Rev. Erastus Colton, from Hartford. I hope we shall all act harmonious, and, to prevent any discord arising, I will propose, that the word *judicious* be inserted before the word anti-slavery—thereby obviating the necessity of endorsing 'woman's rights,' and their lecturing in the streets.

Prof. J. Burr. The term anti-slavery I consider a very appropriate one, and one which every body readily understands to mean opposition to slavery.

S. M. Booth. There are other resolutions, which will explain what we mean by the phrase anti-slavery efforts. The word *judicious* would explain nothing. Those who sanction women's lecturing, believe it judicious for woman to lecture; and those who do not sanction that practice, believe it to be injudicious.

The resolution was amended by inserting the word *judicious*, and adopted.

4th Resolution. 'Will not commune, nor hold christian fellowship with those who voluntarily hold slaves, or those who defend the system.' &c.

The President proposed to strike out the word 'voluntarily'—for I do not believe that any are involuntary slaveholders. Still, I believe there are Christians among slaveholders, and such he would be unwilling to exclude from Christian communion and fellowship. 'What is good enough for Christ, is good enough for me.'

Rev. G. W. Perkins accepted the amendment. I wish to do all I can to unite the Convention, and to promote harmonious action.

Rev. David Root. I, too, sincerely desire harmony. I think the sentiment, when applied to slaveholders, 'What is good enough for Christ, is good enough for me,' is a very fallacious one, and leads to a fundamental error. Furthermore, we do not act on this principle. Many whom we believe to be Christians, we not admit to communion. All unbaptized persons, who give good evidence of being Christians, we exclude from communion and Christian fellowship.

The motion to lay on the table was not sustained, and the resolution was adopted as amended, several ministers dissenting.

Letter from Nathaniel Barney.
To the Editor of the Liberator:
I send you for publication the following letter, received from Nathaniel Barney of Nantucket. It is a sterling specimen of the Society of Friends, after the primitive pattern.

There is a misapprehension in the minds of some, respecting the origin of these Conventions. They originated in an overturn from Hartford North Association to New-Haven West. Public conscience is not yet established on this question, and we ought not to attempt to bind conscience by the adoption of any such rules. Churches and ecclesiastical bodies must settle rules of duty for themselves. I hope it will be withdrawn.

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William H. Burleigh. I think unanimity in opinion to be very desirable, but it should never be sought for at the expense of principle. We should never sacrifice any moral principle for the purpose of obtaining an union of action. We had much better be with the minority in the truth, than with the majority in error.

In attacking a sin, we have to contemplate a sinner; and in our attack upon slavery, we have to consider the slaveholders. We have been asked to let our attacks be made against slavery in the abstract, and to let the character of the slaveholders alone.

Sir, we can't very well tear down a fort

while it is defended by armed men. We have first to rout the men, and spike their cannon. If there is a sinner, why not speak of him as such, plainly and in all kindness? I suppose that this Convention assembled to do something; but I find one objecting to this course, another to that, as not contemplated in the call. Something like Ex-Governor Ellsworth, who is opposed to anti-slavery principles being carried out either in religion or politics. I hold the call in my hand, which invites us to adopt a system of measures—and this resolution is one measure, and as follows for the past, now resolve to do all you can to let the oppressed go free.

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Rev. R. Jennings. There are many present, who have herefore done nothing for the slave. This is their first movement: they are now adopting their first measures. We should consider well what we are doing. I doubt very much whether the Convention is prepared to adopt such a resolution. We need to go through a course of discipline in our churches, before we attempt to exclude slaveholders. Take the temperance reform, for illustration. Suppose when a few had assembled to discuss the rightfulness of selling rum—and before we had had time to consider the question fully—others should come in and offer a resolution to exclude themselves from communion? Would not that be moving too fast? I think we have not labored with the slaveholders long enough, yet, for us to adopt such a resolution. Endorse still longer to lead them to repentance. If they will not repent, then cut them off. How should I feel if I had my hand to excommunicate one with whom I had not labored?

Rev. E. R. Gilbert, from Wallingford. I object to the amendment, striking out the word 'judicious'. As amended, it is very indefinite. Who supports slavery? There is a great difference of opinion on this point—I move that the resolution be laid on the table.

Rev. Mr. Hyatt. I second the motion to lay the resolution on the table.

A. F. Williams. I hope the resolution as amended will prevail. I do not understand the object of the motion, unless it is to give the resolution the go-by. This resolution I consider of more consequence than all the others.

The Chair. It can be called up whenever the Convention chooses to consider it further. I hope its further consideration will not be deferred until most of the members of the Convention have left. Now is the time the question should be acted upon, and I hope the brethren are prepared to act upon it manfully—to say it is yes or no.

J. W. North. I prefer that every other resolution should all act harmonious, and, to prevent any discord arising, I will propose, that the word *judicious* be inserted before the word anti-slavery—thereby obviating the necessity of endorsing 'woman's rights,' and their lecturing in the streets.

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Rev. David Root. I, too, sincerely desire harmony. I think the sentiment, when applied to slaveholders, 'What is good enough for Christ, is good enough for me,' is a very fallacious one, and leads to a fundamental error. Furthermore, we do not act on this principle. Many whom we believe to be Christians, we not admit to communion. All unbaptized persons, who give good evidence of being Christians, we exclude from communion and Christian fellowship.

The motion to lay on the table was not sustained, and the resolution was adopted as amended, several ministers dissenting.

Rev. L. Crocker. I hope the motion to lay the resolution on the table will prevail. We had better deliberate without saying anything, than to create division among the brethren.

Rev. J. Birney. I hope that action on the resolution will not be deferred; for doubtless, the same persons may not all be at the next convention. We ought to be willing to pass this resolution. It would be taking away one of the main props to the system of slavery, and operate as a powerful means for its being overthrown.

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[TO BE CONCLUDED]

The Stagnant Waters Troubled.

THE LIBERATOR.

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Something like Ex-Governor Ellsworth, who is opposed to anti-slavery principles being carried out either in religion or politics. I hold the call in my hand, which invites us to adopt a system of measures—and this resolution is one measure, and as follows for the past.

[TO BE CONCLUDED]

The Following Letter from Nathaniel Barney.

NANTUCKET, 11th mo. 10th, 1843.

The Treasurer of the New-Bedford and Taunton Railroad will please pay to the order of Francis Jackson, for William Lloyd Garrison, in view of his faithful and undeviating advocacy of the rights of humanity, the dividends, severally, which have been declared on my stock in said corporation, and which are now due to me, and oblige

His assured friend,

NATHANIEL BARNEY.

NANTUCKET, 11th mo. 10th, 1843.

FRANCIS JACKSON:

MY DEAR FRIEND—I have within a few days received an official message, in reference to the New-Bedford and Taunton Railroad. This road is now free, and hence I am prepared to receive my dividends. For eighteen months I have returned them. There are three dividends due, being \$22.50. I had determined I would never receive them; but as I have reflected on the subject, I have come to the conclusion, in view of the faithful testimony which our friend, W. L. Garrison, has, for a series of years, borne against the spirit of proscription, to subjoin an order for the receipt of and hand to him, the amount in the treasury to me.

Hudson and Boyle came, agreeably to appointment. By some unknown and to me unaccountable reason, the Methodist house was obtained for Dr. H. the first evening, and he gave them a severe moral scourging. The man who had him got so enraged, that he spit out venom before he left the house. The next morning, he declared, by all that was great and good, that he had given up his old principles, and was to be admitted within its consecrated walls.

No trace could be obtained for Boyle, but he had given up his old school-house, and was to attend the Wesleyan school the next evening. We prevailed upon them to stay until we could have the school-house.

They were walking to the Landing. Mr. — overtook them, and was very pleasant and social. Well, they conversed very pleasantly, upon various topics connected with anti-slavery. 'Liberty, &c., &c.' He said he would not vote for a man to fill any office, from the highest to the lowest, unless he was an open-spoken abolitionist. Boyle told him he was right, so far; but added, 'Do you not see your inconsistency, so long as you sustain a pro-slavery church and ministry?' — tried to deny that he was sustaining them: but Boyle gave him no quarter—proved to him, beyond a doubt, that they were all pro-slavery, and, as such, he was giving them his countenance and support. At last, — was driven to say, that they were ministers and churches of Christ, though they did sustain slavery. Boyle replied, 'See, now, you don't value a man so high as you do a sheep; for you would not commune with a sheep-stealer, or call him a Christian, while you do both by the stealers of men.' 'I can't see it as you do,' said —. 'The reason you don't,' said Boyle, 'is because you are bewitched with the sorcery of your priests; and if you don't break away from them, they will carry you to hell, as surely as they are going themselves.' — could endure no more, but went back to Greeneville, and told the people that they had got somebody now a hundred fold worse than Garrison, and tried to prejudice their minds against hearing him lecture. But he had a full house, though the religious portion mostly kept away. He gave a first rate lecture, though I was surprised at its mildness; but, mild as it was, it raised the ire of a pious Baptist, who took notes of the lecture. After the close, he stepped up to Boyle, with a fury of a demon in his countenance, and said, 'Did I understand you to say, that no slaveholder could be a Christian?' Boyle, 'Yes, I said so.' Said the Baptist, 'Don't you believe that Abraham was a Christian and a slaveholder?' Boyle replied, 'He was not a Christian, if he was not a slaveholder.' — said, 'I don't believe you did not believe the Bible!' O, how the blood boiled in my veins to hear you denounce the churches and ministers of Christ, as you have to you.' 'All synagogues of Satan.' The spectators all shouted tremendously, and the poor Baptist became so enraged, he could scarcely speak; but continued, 'Don't you believe God foreordained the Africans should be brought from their country, and enslaved?' Boyle replied, 'No! I don't believe any such thing—do you?' 'Why?' said the poor man, 'the Bible says, "Shall there be evil in the city, and the Lord hath not done it?" He said, too, that one can realize the importance of cultivating this part of the field, but those of us who live here, and know the peculiar state of the people, it is of little use to do any thing in Norwich city, for they are completely bewitched by the sorcery of the priests. Greenville is the place to apply the lesson that will move Norwich city, if it is ever shaken; for this reason: The village is a new place—the inhabitants are working people, come together from all parts of the world, and among them are some few comparatively free spirits. Elder Knapp is gone; but Swan continues, and is sweeping all by the board, baptizing night and day. Oh, for some master spirit to counteract his pernicious and soul-destroying influence!

The good seed has been sown in this village; but unless it can be now cultivated, the tares will choke it all. There are inquiring minds that would go right, if they can be led until they are able to walk alone. James Boyle

POETRY.

For the Liberator.
THE VOICE OF LIBERTY.

Hark! clear on the Eastern breeze,
Like the tone of the chainless seas,
Like the cliff-angle's voice of power,
Comes the shout of glad Freedom again,
Arising in triumph to reign—
'Tis a nation's awakening hour.

'Tis the ringing of Liberty's bell,
And the tolling of Slavery's knell;
As the Idol is hurled from its shrine;
And the striving of body and soul,
To be free from the tyrant's control,
Lodged on by an arm divine.

And the darkness of ages shall melt,
When the sunbeams of truth are felt
As a gleam from the heavens afar;

And the strength of the mighty will fail,
And the bough of the despot pale,

In the light of that beacon star!

Onward! then, on! in the fetterless might
Of a God-given freedom and right,
Sending back from the earth to the sky,

The voice of the ransomed, from mountain to main:

The voices of men, never slaves again,
Are swelling the joyful cry.

And every trembling slave—
May find for his chains a grave,

In the wreck of the falling thrones;

And the earth, from the green East Indian isles

To the snow of our own high mountain piles,

Shall rock with its thunder tone!

A. DAPHNE BROWNE.

Putnam, (O.) Nov. 10th.

From the Lady's Book.

NOTH ON THE BATTLE FIELD.

BY JOHN PIERPONT.

To fall on the battle field fighting for my dear country—that would not be hard.—MS. in Miss Bremer's "Neig'bor's."

O, no,—let me lie

Not on a field of battle, when I die!

Let not the iron tread

Of the mad war-horse crush my helmed head;

Nor let the reeking knife,

That I have drawn against a brother's life,

Be in my hand, when death

Thunders along, and tramps me beneath

His heavy squadon's heels,

Or gory felloes of his cannon's wheels.

From such a dying bed,

Though o'er it float the stripes of white and red,

And the bald Eagle brings

The clustered stars upon his wide-spread wings,

To sparkle in my sight,

O, never let my spirit take her flight.

I know that's eye

Is all the brighter where gay pennants fly,

And brazen helmets dance,

And sunsine flashes on the lifted lance—

I know that bards have sung,

And people shouted, till the wellkin' rung,

In honor of the brave,

Who on the battle-field have found a grave;

I know that, o'er their bones,

Have grateful hands piled monumental stones.

Some of these piles I've seen—

One at Lexington, upon the green;

Where the first blood was shed;

That to my country's independence led;

And others, on their shore,

The Battle Monument at Baltimore,

And that on Bunker's Hill,

AY, and abroad, a few more famous still—

They 'tomb, Themistocles,

That looks out yet upon the Grecian seas,

And which the waters kiss

That issue from the gulf of Salamis—

And thine, too, have I seen,

They mound of earth, Patroclus, robed in green,

That like a natural knoll,

Sheep climb and nibble over, as they stroll,

Watched by some torban'd boy,

Upon the margin of the plain of Troy.

Such honors grace the bed,

I know, wherein the warrior lays his head,

And hears, as life ebbs out,

The conqueror flying, and the conqueror's shout.

But, as his eyes grow dim,

What is a column, or a mound to him?

What, to the parting soul,

The mellow note of bugles? What the roll

Of drums? No—let me die

Where the blue heaven bends o'er me lovingly,

And the soft summer air,

As it goes by, stirs my thin white hair,

And from my forehead, dries

The death-damp, as it gathers, and the skies

Seem waiting to receive

My soul to their deep slums!—Or, let me leave

The world, when, round my bed,

Wife, children, weeping friends are gathered,

And the calm voice of prayer

And holy hymn shall my soul prepare

To go and be at rest,

With kindred spirits—spirits who have blessed

The human brotherhood

By laws, virtue, and counsels for their good.

And, in my dying hour,

When riches, fame, and honor have no power

To bear the spirit up,

Or from my lips to turn aside the cup,

That all must drink, at last;

O, let me draw refreshment from the past!

Then, let my soul run back,

With peace and joy, along my earthly track,

And see that all the seeds,

That I have scattered there, in virtuous deeds,

Have sprung up, and have given,

Already, fruits of which to taste is heaven!

And, though no grassy mound

Or granite pile says "tis heroic ground,

Where my remains repose,

Still will I hope—vain hope, perhaps!—that those

Whom I have striven to bless,—

The wanderer reclaimed, the fatherless—

May stand around my grave,

With the poor prisoner, and the poorer slave,

And breathe an humble prayer,

That they may die like him, whose bones are mouldering there.

Boston, Sept. 1843.

FREEDOM.

O! what is Freedom? Say, is that man free

Who wears no shackles on his outward frame,

And knows no lord his weary toil to claim,

Or force obtrusion of the banded knave;

Who yet is bound with dozen shackles,

And dares not, in the face of men, to name

His thoughts and feelings, lest they bring him shame!

Call him not free! 'Tis worse than mockery!

Let him the name of Freeman only wear,

Who heralds forth the truth with curbless tongue—

Who stands erect his fellow-men among,

And scorns the coward's abject name to bear;

His fame with that of heroes shall be sung;

And equal shall their deathless glory share!

TEMPERANCE.

Hail, Temperance, divinely fair!

How precious all thy blessings are!

How rich, and yet how free!

Sure, all the world will soon thee love,

And prize thy blessings far above!

The treasures of the sea.

NON-RESISTANCE.

From the Boston Trumpet.

Opposition to Human Government.

It was with no small surprise that we found the following paragraph, in a letter of bro. Chas. Spear, published in the "Christian Freeman" of last week. It seems that he had been to visit a person confined in Newburyport jail, for *contempt of Court*. The fact of his being confined for *that offence* induced brother Spear to come out in the following strain against our courts, and in fact, all human government. It is one of the fullest specimens of *come-outism* that we have seen.

[Here follows the extract from Mr. Spear's letter, which has already appeared in the Liberator.]

CAPITAL PUNISHMENT. A very interesting meeting on this subject was held in Nantucket, on Tuesday evening last. Remarks were made by Messrs. John H. Shaw, A. M. Macy, Barnabas Coffin, Wm. Dennis, C. H. Brock, and others, and the following resolutions were passed, viz:

Resolved, That in the opinion of this meeting the time has come when punishment by death should cease to be inflicted as a penalty for crime.

Resolved, That the experience of all nations, so far as its results have come to our knowledge, conclusively proves that sanguinary punishments, so far from diminishing crime, uniformly tend to promote its increase.

Resolved, That efforts should be made to induce our Legislature at its next session to abrogate all laws which inflict the penalty of death for crime.

A REPRIVÉE. The last official act of Governor Pennington is said to have been a *memento mori*, transmitting a reprimand for the colored girl Roseann Keen, whose execution was ordered to take place to-morrow at Bridgeton, West Jersey. It is said that the culprit is but little removed from idiocy. She was convicted of poisoning Mr. Seelye, of Bridgeton, with whom she lived. A gentleman who recently visited her in prison gives this account of her:

"What do you expect will be done with you on the 3d November?" I inquired.

"I 'spect they'll hang me,"—she answered with a smile evidently vain of the importance which she had occasioned.

"What then?" I added.

"I 'spect if I'm prepared, I'll go to heaven; if not, I'll go to the bad place," she replied. Her answers were given precisely as a parrot would converse with children, by repeating words or sounds learned from others.

"She is a human being, 16 years old, but she has been permitted to grow up like the brute that perishes."

A MAN EXECUTED FOR BEING A CHRISTIAN, IN EUROPE! A man was decapitated in Constantinople, lately under very remarkable circumstances. He was an Armenian by birth, and when under the influence of liquor, renounced his religion and embraced Mahomedanism. When soberness returned, he saw the rashness of his step and fled to Greece. He afterwards returned to Constantinople, and was recognized. He was seized and put in prison, and required to renounce his Mahomedan faith. Nothing could induce him to do this, after so much threatening and torture he was publicly executed with every disgrace and indignity which could be cast upon him and the Christian faith. This is Europe!

EXECUTION IN FRANCE. Marie Gestout, who was lately condemned to death by the Court of Assize of the Haute Caronne, for the murder of her husband, underwent her sentence on the 29th ultimo at Auch. On hearing the announcement of her approaching fate, she was perfectly calm, and submitted to all the necessary arrangements with little emotion; but before reaching the scaffold, she fell almost into a senseless state, and required to be supported whilst being attached to the plank. In a few seconds she ceased to exist.

PUNISHMENT OF DEATH. Esquinoz Philosophy.

Amongst the Equinoz, according to Sir John Ross, the crime of murder rarely occurs. When it does, the murderer's punishment consists in being banished to perpetual solitude, or to be shunned by every individual of his tribe—inasmuch that even the sight of the凶恶的 is avoided.

He was seized and put in prison, and required to renounce his Mahomedan faith. He was then condemned to death.

He was informed that, according to the law of the 40th of George III., c. 38, he would be executed.

THE CRIME OF MURDER. The Adams Sentinel states that while Judge Buchanan was passing sentence of death upon the unhappy criminal Christie, in Cumberland, Md., last week, his feelings were so excited as almost to impede utterance. After passing sentence, the judge arose, and with him the other members of the court, the bar, and the whole assembly, went to the scaffold to witness the execution of the condemned犯人.

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